

Martinist

Investigation Of Bahaism.

Div.Sch.
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AN INVESTIGATION
OF
BAHAISM

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MARTINIST

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DECEMBER, 1901.

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MARTINIST'S REPORT.

In 1896 the Supreme Council of the Martinist Order commissioned me to enter into friendly relations with the leading adepts—residing in Cairo—of the religion of Baha' Ullah, known more particularly in Europe by the name "Babis."

I accordingly set to work and from the outset was very deeply impressed by one fact. Born in Egypt, I have there had constantly within range of my vision Christian missionaries of both sexes and of all orders, creeds and races—Italian Franciscans and French sisters of charity, orthodox Greek priests and American preachers—the best schools in the hands of persons professing religion, such as the Jesuit fathers, the dames of the Legion of Honor, etc. [for proof of this superiority I need only cite the fact that the higher classes among the Moslems of Egypt send their children to these (clerical) schools in preference to those of the government, notwithstanding the fact that the latter give better instructions in English, the most useful of all foreign languages in Egypt to-day], with other schools in their hands, both free schools and those where a fee is charged, besides hospitals, libraries, etc.,—in short making propaganda in every possible way,—the missionaries of the

Anglican church being so active that Lord Salisbury has just advised them to use a little more discretion in the country of the Moslems. And yet of conversions, even more or less sincere, one never hears a word, and the Lord only knows when the record of a Moslem or a Christian changing his religion gets into the papers.

And this sterility becomes still more striking when we reflect that our clergymen are unable to keep the Christians themselves in the faith of their fathers—the churches becoming more and more empty every day. Is not this owing to the fact that no one can convince another of something in which he himself has not absolute faith (about which his own faith is weak). In contrast to this I have seen a few Persian exiles—without learning (except two or three, notably the Sheik Abouel-Fazl-el-Gulpaigani), without any prestige and without any money—convert in a very short time both Christians and Jews to the religion of Baha 'Ullah.

I speak only of people converted in Cairo, and of those whom I personally know; but every year I see Bahai representatives from different cities and I know that there are some of them nearly everywhere throughout the entire world (although if thought desirable, one could easily prove this by means of representatives of the Martinist order, or of our clergy).

This contrast, then, between the sterility of the Word as given by our missionaries, notwithstanding their powerful resources, and the fruitfulness of the word as given by these Bahais without any special training or human appointment, would of itself suffice to urge a Christian

and a seeker to press forward on so promising a path. "Watch therefore: for ye know not what hour your Lord doth come." (St. Matt. 24:42.)

But the method of propaganda pursued by these Bahais is still more remarkable. From the very first they try to confirm you in your own religion; showing you that in its origin it is of Divine inspiration and that it was given to you in accordance with your state of preparation to receive it. But every perfect man (says the Bahai) comes to the point where he is no longer in complete harmony with the surroundings which his forefathers have prepared. The Star of the morning (Rev. 22:16) arises, and the nearer one is to it the more life one has.

According to whether you are Jew or Christian, etc., they try from the start to prove to you from the Bible or the Gospel, etc., exclusively, that Baha 'Ullah is indeed the Great Teacher whose appearance is necessary to the world, and that He has returned with Signs which permit you to recognize Him from your (own) sacred book and at the very time pointed out by that very book. They deal in the same way, they say, with the adept of the religion of Enoch, with the followers of Buddha, with those of Brahma, and with those of Zoroaster.

This they call "speaking suddenly in diverse tongues." (Acts 2:4.) But how do they set about it?

Every Divine Mission (they say) is distinguished from imposture by means of (certain) unmistakable signs, which are the same for each of the seven religions known before the reign of God.

The seven religions are the Book of Seven Seals (Rev. 5:1), which for Bahaism has become the Old Testament, just as the Bible is our Old Testament—and the signs are four in number: These are the four beasts which surround the throne. (Rev. 4:6) :—

First—The Word of God, such as the Gospel, the Apocalypse, etc., for Christ. It is well here to call attention to the distinction which they make between the purely Divine portion of their Old Testament, such as the Prophets, the Psalms, the Revelation, etc., and the purely historical portion, such as the Acts, Chronicles, etc. The first mentioned portion only is stamped with the seal of infallibility, while the other portion is subject to error without necessarily being false.

Second—The distinctive characteristics of this Word.

Third—The prophecies made by the predecessors, in their several books, concerning the Messenger under consideration—in regard to the time of His coming and to the signs which accompany it, precede it or follow it.

Fourth—The miracles.

THE WORD OF GOD.

First cause of everything, continuing source of all light, of all life, the Word of God is infinitely superior to the highest conception which even the Messenger who is charged with its delivery can form of it. "I will meditate in thy precepts and have respect unto Thy ways." (Psa. 119:15).

Like a leaf in the midst of the whirlwind the Messenger is carried away. "And the hand of the Lord was strong upon me." (Ezek 3:14.)

He is (Himself) God. "The Jews answered Him saying, For a good work we stone you not; but for blasphemy; and because that thou, being a man, makest thyself (out to be) God."

Jesus answered them, "Is it not written in your law, I said, Ye are gods?"

That is to say, "Your law has given the title of God to those to whom the Word of God is delivered."

But it moves Him in accordance with the necessities which impose upon Him the love which it has done for us. "God is love." (1st St. Jno. 4:16.)

He has never ceased to be among us in flesh and bone. "He is our God and nothing can compare with him. By reason of His perfection He has found the true path and has shown it to Jacob His servant and to Israel His friend. And afterwards He has appeared upon the earth and dwelt among men." (Baruch 3:36-38.)

In their last days the religions become less and less understood. Their professors no longer know their meaning, to communicate it to their masses. The sun becomes darkened, the moon ceases to give her light, the stars fall from Heaven and then the "Star of the Morning" arises and gives a new religion. It is Moses followed by Christ, who coming again and yet again will be called "Lord of Lords, King of Kings." (Rev. 19:16.)

The falling away does not come to pass suddenly. Every religion after having given forth

its glory becomes obscured, and scisms arising bring in their wake superstitions, which end by engendering the grossest paganism, such as we see practiced in our day by the professors of those most ancient religions, which were not able to spring into new life at the voice of the "Star of the Morning" when it arose. That will be the fate of the hardened professors of more recent religions, who will not be born again at the voice of the Lord of Lords.

THE DISTINCTIVE CHARACTERISTICS OF THE WORD OF GOD.

The highest conception of this Word, which it is given to humanity to form is that which, in our weakness, it is possible for the Messenger to give to us. Christ explained to his disciples that which the masses would not have understood even if he had explained it to them, and even to his disciples he did not lay bare all that he knew. (St. Jno. 16:12, 13.)

Man comprehends this Word as far as his purity permits him to. St. Peter followed Jesus as soon as called. Caiphas, in spite of every proof, condemned him. "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed." (Isa. 6:10.)

But, although not as pure as St. Peter, one can nevertheless recognize this Word, provided one be sincere.

It cannot be counterfeited. It is inimitable. It is its seal. The Jews, whom the Word of Moses had purified, could not fail to recognize,

in keeping account of time and place, that the Word of Christ came from the same source. Christ taught us a short prayer of four lines, "Our Father." Let the learned ones who deny him produce from their own invention a prayer that can compare with it. Such a challenge was cast in the face of the universe by Mahomet 1,300 years ago. It has not been taken up—and for a very good reason.

The prophets had their reasons for veiling their ideas at times, in order that superficial men might not be able to change them. They have shown this peculiarity whenever they believed it necessary (Rev. 10:4) (Dan. 12:9), and all at once we shall see if they were right or not.

Being true, the Word of God is of such power that the very obstacles which are opposed to it provide the occasion for its triumph. It gives to men the power to suffer martyrdom with joy, and the more that people slay them, the more strength it shows. The Christians and the Jews who do not believe in Mahomet are nevertheless compelled to admit that he turned the world upside down.

It furnished its own proof and conformation. "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

"And I will give power unto my two witnesses

and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

"These are the two olive trees, and the two candlesticks standing before the God of the earth.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them he must in this manner be killed." (Rev. 11-1 to 5 inc.)—580 years before Mahomet.

".....and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings and think to change times and law." (Dan. 7-24 and 25.)—1260 years before Mahomet.

We know that Mahomet and Ali never wore anything but sackcloth (Harka Charifa at Constantinople); that they bore witness for Christ and brought the knowledge of him to Moslems, who to-day number more than two hundred millions; that the governor of Jerusalem yielded that city to caliph Omar without a struggle; that since the time of Justinian the place of the temple was the dumping ground of the city through hatred of the Jews; that Omar built a temple which he granted to the priests; that by reason of a treaty it was no longer permitted to Jews to settle in Jerusalem; and that the Moslem has changed the Christian time and law.

In contradistinction (to their success in thus changing the time and law) we recollect that the powers of the day in France in 1793 attempted a similar change. You know very well what the sequel was.

Let those who deny the divinity of the mission of Christ make a new attempt; it is never too late to succeed.

THE PROPHECIES MADE BY THE
PREDECESSORS OF THE
MESSENGER.

If you like, we will mention only two of them.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10.)

We know that since the time of Christ the Jews have had no Jewish king.

"Seventy weeks are determined upon the people and upon my holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up (accomplish) the vision and prophecy, and to anoint the most holy.

"Know therefore and understand, that from the going forth of the commandment to re-build the Temple (to restore and to build Jerusalem), unto the Messiah the Prince shall be seven weeks and three score and two weeks; the streets shall be built again and the wall, even in troublous times.

"And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and unto the end of the war desolations are determined.

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause a sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate. (Dan. 9:24-27.)

The prophets of set rules employ the word "day" to signify a year (Num. 14:34, Ezek. 4-6), and counting the above mentioned "weeks" for seven years each, instead of days, we will find that the prophecy was fulfilled at the exact time indicated, and that if we contend otherwise, it will be in conflict with history.

We know that the order to rebuild the city of Jerusalem was given by Artaxerxes (Bahman), grandson of Kushtassel Achemenides, in the 20th year of his reign (Neh. 2:1)—the year 299 from the foundation of Rome, therefore the year 456 B. C. (rather than 455 B. C., taking into account the difference in the months).

Since Christ was slain in His thirty-fourth year, that makes 456 plus 34, equals 490, or 70 times 7 as above.

Jerusalem was destroyed by Titus after the death of Jesus Christ.

THE MIRACLES.

The Gospel treats of these sufficiently to exempt me from the necessity of speaking of them. I ought to remark, however, that taken alone, they are not conclusive—since those who witnessed them did not become Christians. They are still less convincing to those who have not seen them.

I have seen one myself, but the glory of that must be given to Baha' Ullah. I have seen Ulemas and Shias, who would almost have believed themselves contaminated if they only touched the Gospel, come to say of Jesus Christ that he is indeed the only Son of God, and to interpret the Prophets in a rational manner.

Father Hyacinth Loyson can tell you whether or not the Bahais whom he has seen in Cairo know their bible, or rather their Old Testament. The Sheik-el-Fazl-el-Gulpaigani, to whom I myself owe ery much, knows it like a brother. It was curious to see one of the Ulemas come to my house, with the Gospel in his hand, to try to convert me to Bahaism, as if that was what I was after.

But it is time to give you a brief outline of the history of this religion:—

The 5th Djamad Arval, 1260 (equals May 22nd, 1844)—remember this date—a young man of Shiraz, Mirza Ali Monhammed by name, declared himself in his native city to be the Bab.

The same day there was born to Baha'Ullah Abbas Effendi, who resides today at St. Jean d'Acre (Acca). The Bab was born the first day of Moharram, 1235, from a family which traces its descent to Hussein, grandson of the Prophet.

He made the above declaration while returning from a pilgrimage to the tombs of the twelve Imams in Irak, and immediately afterwards pointed out in his books that he meant by the word (Bab) "The announcer of the coming manifestation of the glorious Saviour and of the entry of the world upon a new phase." The

Shias believe that the Bab must be the vicar of the Mahdi whom they are looking for.

When he had eighteen followers he instructed them to communicate his declaration to the Ullemas of the provinces of the Iran and Irak, without, however, informing the Ullemas of his name until such a time as he himself should tell it.

The same year after having finished his pilgrimage to the holy places of Islam, he made his declaration in the Grand Mosque of Mecca. On his return to Burshire on the Persian Gulf they seized him and sent him to Shiraz, his native city, to put him in prison. Thanks to the confusion caused by a great epidemic, he departed from the prison and went to Isfahan. Some Ullemas of that city believed in him, but the greater part declared him a renegade and deserving of the death penalty on that account.

Mohammed Shah then sent to have him come to Teheran, but, before he arrived there, gave orders to direct him to Azoribayajan, to put him in a fortress.

The relations between the Babists on the one side and the governors and Ullemas on the other became embittered to such a degree that the latter determined to slay the Babis to the last man, even should they have to engage in pitch battle. Massacres accordingly commenced at Mazandaran, Zanzan and Niriz; and, thanks to troops armed with cannon and guns their enemies ended by exterminating them, even in the course of battle, or after being induced to give up their arms, upon promise to be left safe and sound.

These things were done at the beginning of the reign of Nazr-El-Din-Shah. Persia was then the prey of the anti-dynastic uprising, and these religious troubles had augmented the disorder. Thinking to get rid of the Babis at any rate, the grand vizier decided to shoot the Bab, who in the meantime had not again emerged from prison. To put this decision into execution and at the same time make the order assured, he committed it to a regiment of two battalions of a thousand men each. One battalion was composed of Christian (Armenian) soldiers and the other of Shia soldiers.

So they made the Bab come to Tabriz and suspended him with ropes over the great square, the 28th day of Chabab, 1266.

The Christian (Armenian) battalion fired and the ropes by which the Bab was fastened fell in tatters, while the Bab remained safe and sound. Reaching the ground he entered the police station. Finally they found him again and he made answer to the chief officers of the regiment: "I have done this that the proof of God may be complete. Now do with me as you please."

They suspended him anew and placed on the ground below him his servant Mohammed Ali, the head of the latter touching the breast of the Bab. They replied that it was now the turn of the Shia battalion. The latter fired, and the Bab and his servant fell in a pulp, riddled with bullets.

All the journals of the world have spoken of these troubles and of this execution; so that it may be doubted if the French agents in Persia have not notified their government concerning

them, and it will be very interesting to know what they said on this subject.

Baha'Ullah, Mirza Husseyn Ali by name, was born the 2nd day of Moharrem, 1233 (equals Nov. 11th, 1817). His father, Mirza Bozork-el-Nouri, of a family well known in Persia, was one of the leading ministers of Fath-Ali-Shah.

He arrived at Bagdad in 1269 and continued the teaching of the Babis who earnestly wished to come to him. Baha'Ullah left the city of Bagdad in 1271 and went away, unknown to everybody, into the mountain Sargalouat, in the Solamanieh range, where he took up his abode in a cave.

After His departure the Babis went astray more and more. Those who were most inclined to evil gave themselves up to all manner of vice and perpetrated the most degrading acts.

Not all the Babis, however, fell into depravity. Some of those who were not carried that far repudiated Babism, thinking that they had taken the wrong path; while others, in spite of the depravity of their co-religionists, awaited calmly the fulfillment of the prophecy of the Bab—"God knows the age of him whom he will manifest and at what time he will be manifested, but if you desire to know it count 'Ouahed,' beginning with the day on which he was manifested. At the end of this period there will be no more Babis religion in the world." (Beyan, Tire III, Oeme Ouahed.)

"Ouahed" is an Arabic word which signifies "one," but its numerical value, according to the Arabic language, is nineteen. The word is short, is composed of four letters—Ouaon, Alef,

Ha, Dal. Ouaon equals 6, Alef equals 1, Ha equals 8, Dal equals 4. Or in all nineteen years of difference between the Bab and Baha'Ullah.

This prophecy was fulfilled; for the Bab, as you know, was manifested the 5th Djamad Arval, 1260 (equals May 22, 1844) and Baha'Ullah proclaimed himself the 2nd of Zilkidd, 1279 (equals April 20, 1863), at the very hour as you see. The Bahai year is the solar year.

To return to our Babis; they continued to be deprived of Baha'Ullah and to be more and more engulfed in trouble, until a chance of circumstances enabled one of his followers to discover the place of his retreat. The man who made this discovery accordingly set out to find Him there and begged Him to re-enter Bagdad.

On His return, after about two years' absence, He took up again the attempt to reform them—an experience they greatly needed. But in proportion as they became enlightened the hatred of their non-Babist compatriots in Irak became intensified—so much that at the end of eleven years' sojourn at Bagdad, He was sent, at the request of Persia, to Constantinople. He left Bagdad, then, the 2nd of Zilkidd, 1279 (equals April 20th, 1863), to go to a point quite near at hand, in the Garden of Nejiz-Pasha, where He remained twelve days, during which time He declared Himself to His friends (proclaimed the information to His friends).

After some months' sojourn at Stamboul, the Sultan sent Him to Adrianople, where He arrived in Bahjab, 1280. There He prepared letters to the sovereigns of the various countries, to announce to them that He was indeed the

world's Teacher, whom the world expected; but He did not send these letters until later, when He arrived at St. Jean d'Acre.

Affairs took their course in Persia (meantime). The Babis took the name "Bahais"; and the more they were slain the more their number increased. Finally, at the end of five years' sojourn in Roumelia Baha'Ullah was directed, at request of the Persian court, to St. Jean d'Acre, and arrived there the 12th Djamad Arval, 1285 (equals Aug. 30, 1868). Immediately after that Baha'Ullah took occasion to send to the sovereigns the letters which He had prepared for them at Adrianople. So diligently did He write to them, and to others as well, that at His death which occurred the 2nd Zilkidd, 1309 (equals May 28, 1892), He had written more than 1,000 epistles.

In the mountains He had continued to lay a foundation of Bahaism, assisted by His son, Abbas Effendi, who was to succeed Him and to whom He had already made reference in His Books, as the Branch which comes from the ancient line.

All this was not calculated to please His other son, Mohammed Ali, who declared in consequence implacable enmity against Abbas Effendi.

By virtue of the Testament, Abbas Effendi is today universally recognized by the Bahais under the name of "His servant the Branch." "For behold, I will bring forth my servant the Branch." (Zech. 3:8.)

We see, therefore, that Abbas Effendi has confirmed and continues to confirm Bahaism,

and that every day it becomes more flourishing. "Behold the man whose name is the Branch; and he shall grow up out of his place, and shall build the temple of the Lord," etc. (Zech. 6:12.)

Such is the history of Baháism, according to the shiek Abou-el-Fazl-el-Golpaigani and Niaz Effendi el-Kermani an old Bahai from the first hour of the Faith. And now, if the Christ—who, however, was to be a stumbling block—produced in support of the Divinity of His mission the proof so well known to us, what ought to be the proof of the mission destined to embrace all the proceeding ones.

THE BOOKS OF BAHÁ'ULLAH.

There are three principal ones:—the "Ikan" (the Certainty), the "Hykl" (the Temple), and the "Akdas" (the Most Holy).

The "Akdas," the ytell me, is to be translated into French by M. Chomanaski, of St. Petersburg. The reading of only one Book permits one to form an idea of the author, but I am going to try to give you an idea of all three Books.

The "Ikan" has for its principal object the lifting of the veil placed upon the seven books of the seven sacred religions known before the reign of God, just as it was promised, "And I wept much, because no man was found worthy to open and read the book, neither to look thereon.

"And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book,

and to loose the seven seals thereof?" (Rev. 5: 4-5.)

You have seen whether or no the Bahais know their Old Testament, and now I offer to furnish you an explanation of verses such as you would like to see in any sacred book, whether that of Brahma, of Jesus Christ, or of Zoroaster.

The "Hykl" (the Temple). This is the temple also promised. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." (Rev. 11:19). This book cites some Tablets (missives) sent to the sovereigns of the various countries. There is one for the Pope; another for Napoleon III. sent in 1868 and 1869. It would be interesting to see the last mentioned, for Baha'Ullah attributed the downfall of that emperor to the fact of (his) having scorned Him. In the "Akdas" there is a very interesting prophecy in regards to events due to come to pass on the borders of the Rhine and at Berlin, which it would be well to take note of. But the "Hykl" is especially devoted to events which are to come. Needless to say, its meaning is concealed from the masses. There is one only who can explain it. That is Abbas Effendi.

The "Akdas" (the Most Holy). It is particularly the book of the law. Here is a summary of it:

(1) Know the Divine Healer and follow His Law—above all things for love of Him. These two commandments form one whole, and obedience to one is not accepted without obedience to the other. In vain would one seek elsewhere

for happiness, for liberty. It is the source from which we draw light and life.

(2) In each city build at least one house of prayer, entitled "Mashrak-el-Azkar." This house to be adorned to suit, but not with pictures or inscriptions. People sit upon chairs. He who has a good voice chants verses to his best ability, and the others listen with devotion. As we see, there are no officiants.

(3) Baha'Ullah forbade the doing of homage and bowing before Him. Veneration is due only to God, the Invisible. One ought to preserve an attitude worthy of one's humanity, and humiliate oneself before no man, be he whom he may.

(4) Create in each city a House of Justice, called "Beit-el-Adl," where is seated a council composed of at least nine "masters" and invested with spiritual and temporal power. It applies the law quite simply, without enforcement, excepting only the interpreting of it. Questions of detail, on which it would not be convenient to make general laws for the entire world, are left to be treated in each country by the "masters" in that country. The "masters" are chosen by the citizens.

(5) He who kills another accidentally pays to the family of the victim one hundred miskals of gold.

(6) The incendiary and deliberate murderer are punished with death or at least with imprisonment for life.

(7) The thief is punished for the first and second time by banishment and imprisonment; but the third time they place a mark upon his fore-

head in such a way that he can be recognized—that the Bahai cities may refuse him hospitality.

(8) It is forbidden to play for money.

(9) It is forbidden to take opium or hasheesh.

(10) It is not the part of a reasonable man to take into his system that which is liable to make him lose his reason.

(11) It is proper to follow the prescriptions of a capable physician.

(12) It is forbidden to discuss or to slander others, or to believe one's self superior to them.

(13) It is necessary to give proofs of fidelity, generosity, clemency, etc.

(14) Do not return an injury. Trust to God, the Avenger.

(15) Let not your acts have an interested motive.

(16) Do not overload animals.

(17) Hunting is permitted in moderation.

(18) Slavery is abolished.

(19) It is recommended to make one's will, and to bequeath a portion of one's goods to be used in works of benevolence.

(20) Religions are made to produce harmony. Do not make them a subject of discord. Put yourself in accord on one religion.

(21) Make one universal language.

(22) Love not your compatriots, but humanity—not your country, but the world (universe).

(23) War is abolished. It is recommended to kings to come to an understanding with one another to diminish the charges. Arbitration between states is obligatory. In case of war without arbitration, or in spite of arbitration, it is commanded to rise as one man to oppose the

king who is in the wrong, until he shall come to repentance.

There are also commands which are of more special concern to orientals—such as not to shave the head, to not let the hair grow beyond the ears, etc. Nothing is said concerning circumcision, or the wearing of the veil by women.

As we see, nothing is omitted.

But what is still further worthy of remark is that the simple word of Abbas Effendi is of such power over the Bahais, that in the course of four years in Cairo I have not seen a single one of them (act) in such manner as to be subjected to the least censure.

THE DISTINCTIVE CHARACTERISTICS OF BAHĀ'ULLAH.

It behooves each to see for himself whether or no this Word be inimitable, powerful, fruitful, stable, etc.

THE PROPHECIES.

Let us recall that to every one that the Word is committed is called God; while the Word itself, being neither a sound, nor an ether, is nor anything which we are able to imagine, has no name—but, since it is necessary to speak of it, we must give it one.

Since it was the Bab who initiated the kingdom, let us see if he is indeed the Spirit of Comfort, the Paraclete.

We have seen above that the order given by Artaxerxes to rebuild the city of Jerusalem goes back to the year 456 B. C. (Dan. 9:24, 25) .

The Church advances no stronger historical

evidence than the Christ announced by Jacob and Moses is indeed Jesus.

We know on the other hand that neither the chapters of a given book in the Bible, nor the verses of a given chapter, follow each other in their chronological order; and the church is foremost in recognizing this fact.

Under these conditions, it is not allowable to believe that the 2300 days (years), of which the same Daniel speaks in Chap. 8, take their commencement also from the aforesaid order of Artaxerxes, and will terminate at the second coming of Christ.

Everything conjoins to this belief, since 2300 minus 456 equals 1844, which corresponds to the year of the Hegira 1260—mentioned several times in Revelation (Chap. 11)—which confirms Daniel, as is plain to see.

Now the Bab declared himself on the 5th day of Adjamad Arval, 1260 (equals May 22, 1844).

"He (God) will bring the (this) religion from Heaven to earth and then it will go back to Him for one day, of which the duration is a thousand years of our counting." (Koran 32:4.)

Among the Moslems the Imams have confirmed Islamism, just as the apostles have confirmed the Christian religion, and the prophets that of Moses. They are the children of Mahomet. The twelfth and last (Iman) is Mahammed, son of Hassan-el-Askari, who died—as well as his father—in the year of the Hegira 260. The Shias say that he is not dead, but concealed somewhere or other—that he may reappear as Mahdi before the Messiah. In a word, he is the "Elias."

Each time we come to the number 1260—1,000 plus 260.

Tradition says that Abou Giafar said to Abou-Labid-el-Makhozumi: "I have a very thorough understanding of the meaning of the detached letters which are placed at the commencement of certain chapters of the Koran. At the end of the period indicated by the numerical value of these letters there is always manifested a descendant of the family of Hachim. Thus, at the end of the value of Alef, Lam, Mim, of Chapter 2 (71 years) there arose Hussein; and so, counting on in order as far as chapter 13, our Mahdi will manifest Himself."

Adding the value of these letters, as far as the chapter 13 indicated, we find 1267.

We know that the mission of Mahomet did not commence at the outset of the Hegira; but seven to six years before, when he received the command to declare himself. "Preach to thy nearest relatives." (Koran 26:214.) "Make known that which has been commanded thee, and shun the society of idolaters." (Koran 15: 94.)

See the summary of the "Fetouhat Makieh" of the shiek Hen-el-Arabi—by Abou-el-Ouahab Charani, in his book, "Yaouakit-el-Jiaouahir" (pub. in the year 955 of the Hegira), chapter 65. "Signs of the Arrival of the Mahdi." There we read that the friends of the Mahdi will all be Persians, but will all speak Arabic. Mention is (also) made there of St. Jean d'Acre, etc. The book cited can be found in any library in Cairo.

John is the Elias who is still to come before the Messiah (St. Matt, 11:14): "Behold I will

send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4, 5.) The Bab preceded Baha'Ullah. His name was Ali Mohammed. "Elias" (Ali) and "The Prophet" is the name which the Moslems gave to Mohammed.

"The day of Jesus is not the day of Judgment, the 'dreadful day.'

"I will go and return to my place, till they acknowledge their offense, and seek my face." (Hosea 5:15.)

From Mt. Carmel one has a view of Nazareth. Since the treaty of the caliph Omar the Jews were not able to establish themselves (settle) in the Holy Land until this 19th century. (Now) it would not appear possible to stop their immigration; and they are already in a majority in Jerusalem.

Enough of the signs. Let us speak of the miracles. It is said in the Books of Baha'Ullah that He made to a representative of the Ullemas the proposition that they had only to agree among themselves as to what miracle they would like to have Him perform, and then send people to be present at the performance of that miracle. No one came.

I have not seen a single Bahai who has not assured me that Baha'Ullah performed some such miracles for him; and if we believe those which are cited in our books; although we never knew those who have related them, it would not be fair—it seems to me—to believe that all these (Bahai) people have lied; especially when they were not liars in ordinary matters.

At any rate, Baha'Ullah has made prophecies—one of which, as above stated, is of interest to France.

And to finish, Baha'Ullah says in His Books:

"Is it possible that a reasonable man would make a declaration rendering him ridiculous to everybody—unless that man were sustained by God?

"They have made conjectures that I have had in view the immortalizing of my name, but is it possible that one uncertain of living until the morrow would work for nothing but his glory? I have always seen the sword hanging over my head."

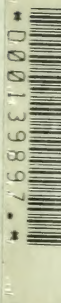
"If God ought to punish you because you have believed in me, from what motive would he have refrained from punishing you for your previous belief? Give your proofs."

"What are the proofs which make you believe in God today? And what are the proofs which make you refuse to believe in me?"

I believe, gentlemen, that I have performed the mission which the Martinist Order intrusted to me; and now I beg any seeker who shall take the trouble to read these lines to not be afraid to ask even what might appear to him to be the most embarrassing question; and I pledge myself to send him the answer.

DATE DUE

MAY 08			
MAY 08			
MAR 21			
APR 10			
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APR 29			
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